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UNITED BIBLE SOCIETIES

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UNITED BIBLE SOCIETIES

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THIRD QUARTER - 1951

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* Translated into English by Beryl Guy

Editorial

ONE of the primary aims of the U.B.S. is to encourage and develop mutual understanding among Bible Societies. One is indeed constantly amazed to see how various and often divergent can be the basic conceptions regarding the work of a Bible Society or the value of the Scriptures as a means of evangelism. Before any common mind can be reached in such matters, it is essential that the various ways of thinking and the conditions out of which

they have arisen should be understood by and clear to all concerned. Why and how is it that some Societies only publish Scriptures without notes, while others print annotated editions of the Scriptures and even Bible commentaries ; why do some consider a wide-spread distribution of Portions as essential, even in Church circles, when others have almost abandoned the publication and circulation of Portions ?

Such questions cannot fail to arise in the mind of anyone who considers and compares the work of the various Bible Societies. But such a person will also be quick to recognise that the answer implies far more than a bare knowledge of the history of the Bible Societies. Behind these divergencies lies the whole question of the historical development of the nations, of the churches and of the theological thinking in the countries concerned.

In this respect the studies on the place of the Bible in evangelism which are being undertaken by the U.B.S. Research Secretary, Dr. Chirgwin, in Geneva are of paramount importance. For such an enquiry must lead him to the motive which lies behind any Bible work ; he may discover not only why and how it is that such divergencies of opinion as to the task of a Bible Society have arisen in the past, but also, more usefully, how and why it is that they arise now, and thus greatly help us to eliminate our differences and come to a common mind, working hand in hand towards our common objective.

This, of course, represents only one aspect of Dr. Chirgwin's assignment. Equally important, if not more so, is his responsibility to uphold the claim of the Bible Societies that the Scriptures, the printed record of God's activity in and for the world, should have a more central place in ecclesiastical evangelistic work than is often the case. That is why Dr. Chirgwin is now working particularly on the question of colportage and why, as he reported at the meeting of the Standing Committee in Sarpsborg, he has begun to write down the preliminary outline of a much needed handbook on that subject.

In his article in this issue of the BULLETIN, Dr. Chirgwin gives us his first impressions after prospecting the field assigned to his research work ; sketchy as they must be at this stage, these nevertheless give us a clear vision of the complexity and the multiplicity of the problems which he will have to face. Along the same lines, the article by Prelate Schlatter gives us some insight into the place and the rôle which is given to the Bible in Church circles in Germany.

This question of the place of the Bible in evangelism will also be the theme of a U.B.S. Regional Conference which is to held in Nancy (France) in September. This conference will not be attended only by representatives of the Bible Societies, but a number of leading persons belonging to various churches and evangelistic organisations in France and Belgium have been invited to help us in this study and in our discussions. In this way we hope to progress one step further towards the clarification of some of the basic problems referred to above and, what is even more important in our eyes, to help the Bible Societies in Belgium and France to become more deeply rooted in the life of the churches and more present in the thinking of all who are concerned with the proclamation of the Gospel in those countries. We know that we may count, in this endeavour, on the thoughts and prayers of the friends of the Bible Societies.

NEWS FROM ALL THE WORLD

Under this heading we do not intend to give only information of the Bible Societies, but we also want to include such facts as may or should have a bearing on Bible Society work. This information should therefore not only tell us what other Societies are doing, but should also help us to apprehend the whole realm of our common responsibilities and should lead us to think out how best we may extend our own activity in the future, in such a way as to fulfil our calling to the utmost.

Argentina

UNDER the title of ' La Biblia en America Latina-Su Uso y Divulgacion,' (' The Use of the Bible in Latin America '), the Rev. Dr. C. W. Turner, Secretary of the A.B.S./B.F.B.S. La Plata Joint Agency, has published a vivid account of the missionary power of the Scriptures as a printed book and suggested many ways already tested by experience of using the Bible or the printed Gospel in evangelistic work and in building up the Church. This book has been sent out widely to pastors in Latin America in the hope that it will be useful in stimulating the distribution and use of the Holy Scriptures in these lands.

Australia

The Rev. W. H. Rainey, General Secretary of the *British and Foreign Bible Society in Australia*, has now retired after ten years of fruitful activity in that country. Mr. Rainey had previously been B.F.B.S. Secretary for Western Europe for many years. The Rev. H. M. Arrowsmith has succeeded him, after having spent almost a year establishing contacts with the headquarters in London and visiting various fields of activity of the B.F.B.S.

" This generation," writes Mr. Arrowsmith in ' Opening the Book,' the last annual report of the B.F.B.S. in Australia, " has a rendezvous with destiny. It is impossible to see the details of the changes in the international and the individual scene in the next few years. The changes and chances of this fitful world are eruptive and devastating. It is essential that we see and seize what is essential and eternal. The relevance of Holy Scripture to this generation is outstandingly clear. To the questionings of a perplexed and bewildered mankind, the Bible gives God's answers. The answer is in the Book. The only sanity and stability of to-day comes from a personal relationship with the purposes of God and with the Son of God. Three factors constitute the importance of the present-day work of the British and Foreign Bible Society. The first is the priority of the Book. There is but one Book that really matters and that really meets the needs of men. The second is the gravity of the world situation. The scientist, as much as the theologian, to-day is emphasising the terrific potential of destruction and chaos which threaten us. The third is urgency. For some doors are open wide for Scripture distribution. Some are near to closing, while some, alas, appear to be closed already. There is no time to lose. In the contemporary crisis-content of the world scene, the work of Bible translation and effective circulation stands out as the supreme responsibility of the convinced, converted and consecrated child of God."

Belgium

The *Belgian Bible Society* now has ten colporteurs, two of whom work only half-time for the Society. Another, who is at present on leave to complete his studies, is due to restart work in the summer. On the occasion

of the General Assembly of the Belgian Bible Society on 24th April, all the colporteurs came together for an exchange of information and to meet the members of the Committee of the Belgian Bible Society. They reported that they had visited 270 towns and villages during the year. The work was hard in many regions where they met with either Roman fanaticism or liberal indifference ; in some cases, the co-operation of evangelistic groups of the churches was secured.

The General Secretary of the Belgian Bible Society, Pastor J. Harts, reported that all pastors of the Belgian Christian Missionary Church had been asked by the church authorities to devote every Saturday afternoon to colportage work during one month of last summer. One-third did not feel fitted for such work ; one-third attempted it but gave up after one or two experiences ; one-third completed the work. Three of these pastors have continued and later organised voluntary colportage work.

*

The Protestant churches are now on the air a quarter of an hour every month, on the French as well as on the Flemish speaking Belgian broadcasting system. Authorisation has been given so that the name and address of the Belgian Bible Society can be broadcast, in order that applications can be sent in for free copies of the Scriptures. " It is noteworthy," says a report, " that the listeners to the French broadcast often write to ask for a New Testament (up to 25 requests after one emission), whereas the broadcasts in Flemish do not call forth any noticeable reaction."

Brazil

Over 80% of the Scriptures circulated in Brazil in the past year have been sold by colporteurs.

*

The Presbytery of the Vale do Rio Doce, which is one section of the Presbyterian Church in Brazil, passed a resolution at its last session by which each congregation is requested to send each year not less than Cr$100.- to the *Bible Society of Brazil*, for its work.

Similarly, the Synod of the Independent Presbyterian Church in Brazil has passed a resolution recommending to all its churches that they should organise each year a Bible Sunday, normally on the second Sunday in December, and that they should consecrate the collections of that day for the work of the Brazil Bible Society.

China

105,000 Chinese Bibles and 87,000 New Testaments were produced by *China Bible House* in 1950, of which 43,000 and 38,000 respectively were printed in Shanghai, where 36,000 Gospels were also published. Plans have been laid down for the production of 200,000 Bibles, as many Testaments and 2,000,000 Gospels in the first part of 1951.

*

From a book review published in ' China's Millions,' the periodical of the China Inland Mission, we quote the following paragraph dealing with a book recently published by the Oxford University Press and entitled ' The Chinese of South East Asia ' by Victor Purcell, a Cambridge lecturer :

" Dr. Purcell estimates the following population figures for South East Asia :

Country	*Total Population*	*Chinese Population*
Burma	17,000,000	300,000
Siam	17,359,000	2,500,000
Indo-China ...	27,000,000	850,000
Malaya	5,849,000	2,615,000
British Borneo ...	878,000	220,000
Indonesia	69,000,000	1,900,000
Philippines ...	19,511,000	120,000

" There are thus about 8½ million Chinese living amidst a total popuation of 157,000,000, but as a result of a final visit to the area in late 1950 Dr. Purcell is disposed to raise the number to ' not far short of 10 million,' primarily by the following changes :

Siam ...	...	At least 3 million
Philippines	...	250,000
Indonesia	...	Over 2 million

Almost all these overseas Chinese came originally from the provinces of Kwangtung, Fukien and Hainan Island and in South East Asia they ' are scattered throughout the countries in which they live, in large towns, villages, peasant farms, plantations and mining communities.'

" In Siam the two principle concentrations are around Bangkok and on both coasts of the Kra Isthmus. In the Federation of Malaya there are 1,885,000 Chinese, who are found in great numbers along the west coast and especially in Penang, Perak, Selangor and Johore. In Singapore there are 730,000 of them, out of 941,000 people so that it is ' virtually a Chinese city ' and this is their greatest concentration in the world outside China. In Malaya and Singapore over 148,000 Chinese are literate in English. At Jesselton in North Borneo there is ' a tiny freak pocket ' a small settlement of Chinese from Shantung which ' must be unique as a compact settlement of northern Chinese in South East Asia.' In Brunei and North Borneo they form 20% of the population, numbering about 8,000 and 70,000 respectively. In Sarawak there are 145,000 or 27% of the population. In Indonesia Chinese are found in numbers only in and around Batavia (which is 15% Chinese), in the neighbourhood of Singapore and within the region bounded by eastern Sumatra and western Borneo, and comprising such islands as Bangka, Billiton and the Rhio Archipelago. Outside these districts Chinese form about 1% of the people of Indonesia, and in the eastern islands—the Moluccas, the Celebes, New Guinea and the long line from Bali to Timor—they are few and far between. In Java there are at least 750,000 living ' throughout the island, usually in the cities and towns rather than in the rural areas.' In the Philippine Islands the Chinese are thinly scattered through all districts, the only concentration of any size being 46,000 in Manila and in the neighbourhood of that city almost half the Chinese in the Philippines are found. In Indo-China they are mostly in the extreme south in the provinces of Cochin-China and Cambodia. Dr. Purcell records large concentrations of them in several southern towns, and especially among the almost 2 million people of Saigon-Cholon. If his estimate of 400,000 Chinese in Cholon is correct, then this must stand second to Singapore as a compact settlement. In Burma most of the Chinese are near Rangoon, Moulmein and Bawdwin in the northern Shan States."

The Hua Lisu New Testaments & Psalms of which mention was made in information received from Hongkong and previously published in the BULLETIN, have been sent to Burma and are on their way to the Lisu people in south-west China, north of Siam and Indo-China and north-east from Burma. The Rev. A. W. Crane, of the China Inland Mission writes in 'China's Millions' :

" The western Lisu New Testaments and Psalms are on their way. At last, the binding and packing finished, the greater part of these thousands of copies of Scripture have begun their long journey. Shipped by sea from Hongkong to Rangoon, they will be dispatched from there by the Burma Bible House to north Burma, most probably by air. From such centres of Myitkyina and Lashio begins the distribution to Lisu brethren, who by many means of transport, on foot, by truck, by pony, will carry this precious cargo into the mountain fastnesses where thousands of Lisu Christians are eagerly waiting for these books to arrive.

" Long journeys will be taken by many Lisu pastors and deacons to collect these books on the Burma side and then carry them back. Dangerous rivers and ravines will have to be crossed ; long and hard will be the climbing over high mountain passes, and by rough, treacherous paths. For some, hot, steamy, malarious plains will have to be traversed and tricky crossings over the Salween river made by dug-out canoe or over bamboo bridges . . . . .

" From the eastern borders of Tibet, throughout West Yunnan, after infiltrating through north-east Burma and into Siam, they will dispense the Bread of Life to hungry believers and to the needy souls of still heathen Lisu.

" Will you pray that these copies of God's Word may reach their destination and do the work we know they can do ? "

Denmark

The Secretary of the *Danish Bible Society*, Pastor Chr. Seidelin, has retired after 30 years of activity. His successor is the Rev. K. E. Jordt Jørgensen, D.D. of Roskilde Cathedral. All mail sent to the Danish Bible Society should henceforth be addressed to Dr. Jordt Jørgensen, Hersegade 9, Roskilde, Denmark.

*

Pastor Seidelin has sent the following report on the activity of the Danish Bible Society in 1950 :

" During the year 1950 the Danish Bible Society distributed 73,300 copies of the Scriptures of which 27,341 were Bibles, 45,451 New Testaments—300 of these being in the Faroe language—and 508 Portions.

" In 1949, we issued 54,775 more copies of Scripture than in 1950 and this was due to the fact that we received about 55,000 copies of the Gospel of St. John as a gift from the American Bible Society. These copies were distributed free of charge to various church organisations, mainly for the benefit of young persons and children. If we do not take this gift into consideration, we have in 1950 distributed as many Scriptures as in the previous year and 15,753 copies more than in 1948. The explanation of this is that the new translation of the New Testament was authorised in 1948, while the sale of the books could not commence until the following year. In 1949 and 1950 we distributed 102,041 New Testaments, whereas prior to the publishing of the new translation, our usual distribution was about 35,000

copies annually. Of Bibles we distributed in 1950 13,300 more than in the previous year, because out of regard for the young people going to be confirmed, we had to publish the New Testaments first and the Bibles could not be produced until 1950.

" From the accounts of the year may be mentioned : the sale of Holy Scriptures amounting to 408,769 Danish kroner, which is 208,700 Kr. more than in the previous year. The purchase of paper amounted to 36,214 Kr., the cost of printing to 113,918 Kr., and that of book binding to 299,443 Kr. The figures of the preceding year were : 153,306 Kr., 182,378 Kr., and 150,361 Kr. respectively. This means that in 1949 we bought more paper and printed more books than in 1950, while on the other hand the book binding had to wait until the sales could commence. 145,597 Kr. have been spent in reducing the price of the Holy Scriptures below cost price, and for this purpose we received 103,861 Kr. from a collection in all the churches of this country.

" The new translation has been printed in three different editions of the Bible, to which will be added a fourth, and in two editions of the New Testament, to which will be added a third in 1951.

" 134,000 plans for Bible reading in the year 1951 have been distributed amongst Danish church people.

" 3,000 Kr. have been granted for the purpose of producing Bibles for the blind, and the young students entering on their theological studies have received as a gift from the Society Nestlé's Greek New Testament and Kittel's Old Testament in Hebrew.

" In the year 1550 the first entire edition of the Bible was printed in Danish. It is called ' The Danish Bible of Christian III.' He was King of Denmark from 1534 to 1559. He knew Dr. Martin Luther very well and was so strongly impressed by his German translation of the Bible that he had this translated into Danish. The genuinely popular character of this translation stirred the common people and for more than 200 years this edition became the Bible of the laity, whereas the theologians preferred the learned translation of 1607 by Bishop Resen, D.D.

" The Danish Bible Society celebrated the anniversary by publishing a leaflet on the importance of the Danish Bible of Christian III, and 89,000 copies of this leaflet were distributed by the clergy, who were called upon to celebrate the anniversary as a thanksgiving service for all that God has given us through His Holy Word."

Dominican Republic

In a book exhibition organised recently by the ' Libreria Dominicana,' the main publishing house of the Republic, a special booth was reserved for the Holy Scriptures. Copies of the Scripture in various languages and of Scriptures for the blind were exhibitied.

England

The *British and Foreign Bible Society* held its annual meeting on 2nd May. The following paragraphs are quoted from the General Secretary's report which was presented this year by the Rev. A. H. Wilkinson :

" The Word of God is the need of the day. The world needs Bibles, and more Bibles than we are able to send. The reason for our limitation is not far to seek. As we are entangled in the political and social struggle, so we are let

and hindered by the economic crisis. The value of money has greatly fallen. A pound in 1938 would produce as many Scriptures as £3. 10s. 0d. to-day. In other words, we need 3½ times as much in contributions as in pre-war days. Unfortunately comparative figures tell a very different tale. In 1939 the Christians of this land gave us in their contributions £91,000. In 1950 your gifts amounted to £133,000, an increase of 46%. Had the world's need for the Bible decreased the financial position might have been adequate, but the contrary is the case. There is not a race or tribe under the sun which is not clamouring for more. If the churches of the world, especially the infant churches of Africa and Asia, are to be deprived of their weapons, how shall they carry on their warfare ?

" But we hope for better things. This last year we have launched our Third Jubilee Appeal. This is in two parts. First and foremost, we are asking the auxiliaries in the home-lands to increase their giving from £110,000 to £160,000 by 1954, and we are looking to fellow-Christians in the Dominions for a proportionate increase. Some of them have accepted the challenge with a fine response. In addition we are asking for £110,000 from the home-lands and for £137,000 from the Dominions for specific purposes. If our faith in our friends is justified by the outcome then there will be no need for anxiety.

" Please note that, however, we are not thinking in terms of money alone. Indeed, our primary concern is with something deeper. The main theme of our appeal is to the churches for a greater emphasis on the study of the Bible. We would welcome a new emphasis on expository preaching and a reorganisation of Bible classes and an increase in the number of daily readers. We desire these things because they would strengthen the life of the churches, but we are not unmindful of the fact that the Society's work is based on the love of God's Word and that its effectiveness depends upon the number of those who make it the text book of their living.

" The output from the home presses has surpassed all previous records—1⅓ million Bibles, nearly 1 million New Testaments and about the same number of Portions. Thanks to the unflagging energy of the Production Department, we are rapidly supplying all the accumulation of demands created during the lean years. The figures just given concern home production only. The total circulation is at least 6¼ millions. This is far from the record reached in 1929/30, namely 12,175,000. At present we are compelled to concentrate on supplying the churches' demands for Bibles. It is only right to point out, however, that we have this year circulated one-third of a million more Bibles than in 1929/30, and if the paper used in these had been used for Portions, the total would have exceeded 1929/30, by 3 millions."

*

On 6th June an exhibition entitled ' The Faith of Britain ' was opened to the public in the crypt of St. Paul's Cathedral in London. This exhibition has been organised under the auspices of the B.F.B.S., the Conference of British Missionary Societies, and the Churches' Advisory Committee of the Festival of Britain. The object of the exhibition is to demonstrate the influence of Christianity on the life of the British people and the part it has played in forming the national character and shaping its destiny. The close partnership of the Church and the Bible has been particularly stressed.

*

A further religious exhibition related to the Festival of Britain is being prepared by the World's Evangelical Alliance, and will be shown in the

Westminster Central Hall in September. More than 160 evangelical societies will be represented and the B.F.B.S. will have a booth there too. The central feature of this exhibition " will be the Bible, which is the centre and the secret of all evangelical endeavour " (Rev. F. Colquhoun in ' Evangelical Christendom.')

*

The Gospel of St. Mark in Nuba-Moro has come off the press as the first portion of the Holy Scriptures in that language. The Moro are a tribe living in the Nuba mountains of the Anglo-Egyptian Sudan. They number 30,000. At present there are only 30 literates, but it is expected that the publication of this Gospel will encourage others to learn to read. No other reading matter has yet been published in that language.

The 1950 Report on Women's Work in the B.F.B.S. shows that activities in all directions have been well maintained in the course of the past 12 months. The Society employs seven Women's Secretaries—three in the London area, two in the Midlands, two in the North and one in Wales. There are approximately 800 Women Speakers, attached to 99 Panels. 2,866 Women's Meetings were held in various parts of the country as against 2,513 in 1949. 1,609 Affiliated Meetings were attended in 1950 in contrast to 993 in 1949. 98 Sales of Work were organised.

*

During the first six months of the year, the following Scriptures have been printed by the B.F.B.S. in Great Britain ; these figures show an increase over those of the previous year :

Bibles 823,921 ; *New Testaments* 352,503 ; *Portions* 1,111,139 ; *Total* 2,287,563.

During the last six months, the B.F.B.S. has sent 1,840 Bibles and 1,131 New Testaments to Germany for displaced people and German refugees. Over 100,000 German Bibles have also been shipped to Hamburg. This shipment concluded the agreement made between the B.F.B.S. and the British Foreign Office in 1948, by which the B.F.B.S. promised to put 250,000 German Bibles at the disposal of the British occupation authorities for distribution in the schools and churches of the British Zone of Germany.

*

The B.F.B.S. Translations Department is in contact with translators and revision committees at work in no less than 175 versions of the Holy Scriptures. Of these, 45 are entirely new tongues which have never before had any translation of the Scriptures. They are mostly languages of the peoples of New Guinea, of the remote hill-tribes of India and Burma, of Indo-China, of East and West Africa and the Anglo-Egyptian Sudan and the Indian tribes of South America. Twenty-seven whole Bibles are being produced for the first time—eight of them already in the press—and thirty-one New Testaments.

*

New versions of the Scriptures now about to be published by the B.F.B.S. are : the Gospel of St. Mark in Siwai (Solomon Islands) to be printed in Australia and the Gospels of St. Mark and St. Matthew in Chin : Asho, to be printed in Burma.

Other translations accepted by the Translations Committee of the Society are : the Old Testament in Bangala (North Belgian Congo) ; and the New Testament in Baouli (Ivory Coast), both of which will be produced in London.

*

The B.F.B.S. has just issued a new pamphlet in the series of studies published in preparation for the Third Jubilee, under the title of : The Bible and Social Justice. The Rev. Hugh Martin, D.D., tells the story of some of the prophets and pioneers of social justice, from Clement of Alexandria to Charles Kingsley and the Christian Socialists and shows how they found in the Bible the inspiration and guidance for the social reforms which they promoted.

France

The *French Bible Committee* has ordered a new edition of 60,000 copies of its illustrated Gospel of Mark ' Jésus Christ vous parle.' The first edition of 35,000 copies has been completely sold out in less than a year and has proved most useful in colportage work.

Germany

Representatives of the Bible Societies in the German Democratic Republic met in Berlin in April. Reports of activity were given which show that there is still a great shortage of complete Bibles and that the needs are far from having been covered. Supplies of New Testaments have been adequate and it is expected that current production will be sufficient to cover the demands.

There are three Bible Societies printing Scriptures in the German Republic. The last book to be issued is a New Testament with illustrations by Rudolf Schäfer published jointly by the *Berlin* and *Saxony Bible Societies* on pre-war plates belonging to the latter.

Besides the publication of current editions of the Bible and of the New Testament, and of Gospels with comments, the Berlin Bible Society devotes much attention to the publication of attractive and sometimes illustrated editions of the Scriptures, in order to arouse the interest of the intellectual and cultured classes in the Bible. The *Altenburg Bible Society* has concentrated its activity on the production of large quantities of small portions, New Testaments and Bibles in popular editions and is preparing an illustrated Gospel of Luke. This Society has also published a small concordance and Bible dictionary for the use of the 15,000 Scripture teachers trained by the Church during the last few years, and a quarter of a million copies of a book for school children containing extracts from the Bible, as well as some liturgical material.

All reports stress the eagerness with which numbers of people are receiving the Word of God, expecting to find there the strength which they need for the struggles of daily life.

*

The *Stuttgart Bible Society* has issued for the first time since the war an edition of the Latin-Greek New Testament. The Greek text is that used for the 20th edition of the Nestlé Greek New Testament.

*

On 1st May it was a hundred years since the well-known orientalist and publisher of the critical edition of the New Testament, Eberhard Nestlé, was born in Stuttgart. By comparing and giving critical consideration to all available manuscripts, he produced the Greek New Testament which was published for the first time by the P.W.B. in 1898 and is now avilable in its 20th edition. Always being enlarged and improved, this is a work of the highest quality which was also published by the British & Foreign Bible Society in 1904, and later by the American Bible Society in New York, and is

used by theological faculties all over the world. Nestlé's son, Dr. Erwin Nestlé in Ulm, has been continuing the work of his father for the past 38 years.

▪

The Evangelical Bible Society of Berlin this year had a most notable booth at the Leipzig Annual Fair, held in March. The stand was located in the ' Hansehaus ' where all the publishers had their displays. Bibles, New Testaments and Scripture portions in many languages, sizes and types had been provided by both German and foreign Bible Societies. Special mention was made of the *Union of Evangelical Bible Societies in Germany* and of the UNITED BIBLE SOCIETIES. An important number of Scriptures were ordered as a result of this display.

A further Bible exhibition is being prepared in connection with the so-called ' Kirchentag ' (Church Day), which is to take place in Berlin from 10th to 15th July. Not only will all the publications of the German Bible Societies be on show, but the world-wide activity of all the national Bible Societies will also be presented. The ' Kirchentag ' is expected to be attended by several hundreds of thousands of people from all parts of Germany.

▪

In Württemberg and Baden, as also in Braunschweig and Holland, home Bible study groups have been formed quite independently of one another. In Salzgitter these groups are everywhere at work, consisting of not more than 15 members and led by men for whom Christ has become the centre of their lives. If the group grows beyond this number, then a new group is formed and these become the living cells of a living local church. The pastor naturally takes a part in this new building up work and takes particular responsibility for the training of the leaders of these groups.

Pastor Dr. G. Siegel writes in his leaflet ' Why Home Bible Study Groups ? ' about these centres of church life as follows : " Out of the reservoir of people from these home circles who want nothing except Christ alone and through Him the building up of the Church, considerable assistance has grown up for the pastorate. The pastor's arm is growing longer and through his collaborators in these home circles, he is reaching people whom he could never otherwise have touched. He is conscious in his work that faithful people are standing behind him in prayer and helping him to bear the burden of preaching the Gospel and of spiritual care."

*

The Eichenkreuz Verlag (German Y.M.C.A. publishing house) has issued a magazine edition of the Epistle to the Romans in a new translation by Rudolf Alexander Schröder, a well-known German poet closely connected with church circles. This new publication appears under the title 'A Handful of Dynamite.'

Hungary

The revised Hungarian translation of the book of Genesis (see BULLETIN No. 6, page 11 and following) has now come off the press. The subsequent books of the Old Testament are being made ready for printing ; the revision committee is now working on the Second Book of Samuel.

India, Pakistan and Ceylon

The National Bible Society of Scotland assists, by means of grants, 132 colporteurs in India and Pakistan. In 1950 these colporteurs sold 2,729 Bibles, 3,074 New Testaments, 144,348 Portions, a total of 150,151 copies of Scripture, or about 20% more than the previous year and between one-fifth

and one-sixth of the total circulation in India, Pakistan and Ceylon, which amounted in 1950 to 34,939 Bibles, 51,140 New Testaments, 735,168 Portions, a total of 823,247.

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" The great event of the past three months," writes the Rev. E. J. Church, Vizagapatam District, " has been the arrival of some Telegu Bibles. A new convert in a village where there had never been any Christians before was so anxious to have a Bible that last April he brought Rs.5/- to the pastor of the church, asking him to hold it until he could purchase a Bible with it. The young man is only just literate but he was very anxious to read the Bible. He has suffered intense persecution, but has won through. In Jog, we had the pleasure of seeing his wife and two of his neighbours baptised. Now he has a Bible to read, and his cup of joy is full."

The Rev. R. Courts of Nagpur adds : " I have found a rising demand for Bibles in all languages : in fact, in some cases, I have not been able to supply the requirements."

Thousands of Gospels were sold to the crowds who had come to watch the cricket match between the Commonwealth and Indian teams.

*

" The attitude of the Government is one of goodwill," says a report of the *Bible Society of India, Pakistan and Ceylon.* " Cases of local official opposition are so few that one would hesitate to generalise. What opposition there is from a few officials here and there is purely personal, and need not be taken as representing the attitude of officials in general.

" Occasionally young men, influenced by young ideas of nationalism, create trouble for colporteurs and the following is a typical case : at the Dasara Mela in October, when there is usually a huge gathering, the Rev. Chatur Bhuj of Ajmer reports that there was great opposition from some college students, who snatched away the books from the colporteurs and threw them away. When the students found that the colporteur was not easily provoked, they said, ' He is a real Christian ; we must not harm him but help him. We tried to annoy him, but he was smiling and did not speak a word. He is a real follower of Mahatma Gandhi.' After that, the colporteur sold several Gospel Portions and New Testaments, and even received a gift from one of the crowd ' for his Christian spirit.'

" There are, however, slowly developing trends that may grow into dangers. These are seen mostly in pseudo-religious movements, some of them in the party allignments being formed. To mention the most prominant and one that may constitute one of the greatest dangers to Christian missions, is the All-India Mahasabha. The aim of the Mahasabha is to make India ' a well-knit mighty Hindu nation.' At a special session held not long ago, its President, Dr. Khare stressed the need for the establishment of ' Homogeneous Nationalism,' and added : ' The Hindu Mahasabha believes in militarising Hindudum and Hinduising politics. I say, go a step further, and Hinduise all foreign faiths.'

" The attitude of Hindus and Moslems towards the Gospel is a heartening feature and there is a tremendous opportunity for evangelism all over the country."

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The Calcutta auxiliary of the B.S.I.P.C. has published a first New Testament and Psalms to be issued in Paite. A Gospel and Epistles had been

published privately in the past by the North East India General Mission. Unfortunately, most of these copies as well as the small printing press on which they were printed, were destroyed by the Japanese troops when they invaded Manipur. This language is spoken by about 17,000 people in Manipur alone, and by a good number in contiguous areas.

This same auxiliary has also published the Gospel of John in Kharia. This is the first printed book to appear in that language. It is printed in Devanagari script. The people who use it live in Chota Nagpur and Assam, and number about 200,000 of whom the estimated number of literates is 75,000.

The Lahore auxiliary has also published a new translation in a new language, namely the Gospel of John in Zangskari, spoken between Turkistan and Tibet. The text is in Tibetan characters.

Japan

The sales of Scriptures in Japan in 1950 amounted to 3,547,736 volumes, namely 34,892 Bibles, 969,973 New Testaments, 2,542,871 Portions and 7,200 Scriptures in braille. The larger part of these Scriptures were sold by colporteurs.

" The colportage work is very well organised in Japan," says Mr. J. C. F. Robetson, the representative of the B.F.B.S. and A.B.S. in Japan and Korea. " When a colporteur reaches a town or village, travelling there on his bicycle, he first goes to the mayor to obtain permission to sell his books. Then he calls at homes during the day, and to the purchaser of a book announces the showing of a film at night in the local hall. The admission to the showing will be a Gospel, which he urges the purchaser to read before coming to the show. At the show he will hear more about the contents of the little book he has just bought. Children are also given the Gospels and urged to come to the films. At night, the colporteur will arrange a show of one and a half to two hours. Additional religious films are greatly needed. The colporteur pieces out his short religious film with ' safety-first ' and similar subjects, which he has secured from the Government.

" One of the colporteurs of the Bible Society is a professor of economics. In the morning he teaches in the university and in the afternoon devotes his time to the *Japan Bible Society*. Another, is a pastor with a large church, who finds time to devote to colportage work. A new office has been opened in Osaka and is doing well. There are no signs of any falling off in the colportage work.

" I met with the Board of Directors of the Japan Bible Society before I left, and the budget was set up on a plan to accomplish the distribution of 5 million volumes in 1951, thus completing the distribution of 10 million books in three years. They are planning a campaign for ' a million Testaments for Japan for 1952.' In 1952 we expect to have a million and a half circulation of permanently bound books—not paper-bound Gospels."

*

News items have occasionally been published in the press to the effect that the Scriptures sent to Japan have often been used for rolling cigarettes. Although the possibility cannot be ruled out that on one occasion or another such an incident may have occurred, far reaching enquiries made by the A.B.S. show that it would be most erroneous to think that Scriptures sent to Japan were wasted in this way. It is underlined that the paper used for ordinary New Testaments and Gospels is not fit to be used for cigarettes ; that rolling

cigarettes is not a habit in Japan, where the production and sale of so-called Nozomi tobacco, the only kind suitable for rolling, which had been launched during the war, was discontinued in 1948, and finally that the New Testament on India paper is sold for 50 yen which would make the price per sheet (if used for rolling cigarettes) higher than cigarette paper ever was.

Korea

The General Secretary of the *Korean Bible Society*, the Rev. Young Bin Im, is at present in Tokio looking after the setting of the Korean Bible in the new Hankul characters, the manuscript of which he managed to put in a safe place before the destruction of the Bible House in Seoul. Six of the twenty-two members of the general committee of the Society were killed during the occupation of South Korea by the Communists ; all the others are scattered among the refugees.

Mr. J. C. F. Robertson, speaking at the annual meeting of the B.F.B.S. on Bible work in Korea, recalled as follows the part played by the Bible in that country (see also BULLETIN No. 3, page 28) :

" Korea is probably the only instance of a country where the Bible preceded the missionary. When the first missionaries arrived in Korea, the Bible or New Testament was there before them and not only so, but they found Christians awaiting baptism who had been converted by the reading of the Bible.

" The first Korean Christian to be baptised learned the faith through assisting a missionary in Moukden in the translation of the Korean New Testament.

" He taught the missionary the Korean language and after the first manuscript of the Gospel of Mark was ready, and they were making the wood blocks for the printing, this man learned of the inner things of the faith through asking questions of the Chinese printers, who printed the first Gospel of Mark. He became the first colporteur to sell Korean Gospels. Dr. Ross (the translator) sent him down to the borders of Korea and Manchuria to distribute these first tentative editions and he stayed there among the people in the borderlands for six months. He came back and told Dr. Ross of the wonderful impression the books had made on the Korean settlers, and asked Dr. Ross to go back with him to baptise some of them in the faith. So about a year later, Dr. Ross went and baptised those Korean farmers, the first Christians of their race.

" Korea at that time was known as the Hermit Kingdom. The Emperor had made a decree that no foreign teaching and no foreign teachers, and no Koreans who had gone into foreign lands, should be allowed to enter his kingdom on penalty of death. Nevertheless, Mr. Sau, the colporteur, did venture into Korea, and a few years later, when the Emperor's edict was lifted, and Dr. Underwood entered Seoul, his first task was to baptise those who had become Christians through reading the Gospels which Mr. Sau had taken in.

" In pre-war days, the greatest part of the Christian population of Korea resided in what is now North Korea. The sons of our Christian people in the north were pressed into the Communist armies and many were taken prisoner by our United Nation forces. They are now in prisoner-of-war camps. There are over 300,000 prisoners-of-war in Korea and thousands of them come from Christian homes. They only have to hear a Christian hymn, or a verse or two of Scripture, to be softened into tears. The chaplains have told

me of how some of the largest P.O.W. camps resemble Christian conventions at certain hours of the day. You have made it possible for us to distribute one or more of the Gospels to each man. If any man reads one of the Gospels and wishes a New Testament he can get it free of charge, and to date we have sent over 60,000 New Testaments and we hope to send altogether 100,000 for these prisoners."

Liberia

The Rev. Paul Collyer, assistant to the Rev. Dr. E. M. North in the foreign department of the American Bible Society, spent several weeks in Liberia early this year (see BULLETIN No. 6, p.22). Below are some extracts from an article he published in ' The Record,' the A.B.S. periodical :

" It was only eighteen months since I had signed the grant which had provided 1,000 volumes of the Gospel of Mark translated into Loma for the people of this area. Never before had this small tribe had any part of the Scriptures in their own language. Recognising that the Scriptures were essential for the winning of this tribe to Christ, Dr. Wesley Sadler, a Lutheran missionary, had translated the Gospel of Mark. Now bound in their attractive bright-red covers, these Gospels were in the hands of many people who were not only learning to read by using them, but also were slowly coming to know Christ as Saviour through the message they contained.

" It was too soon to see any great results achieved through the use of the Gospels. Most of the Loma people had never seen a book before and did not even know how to hold one or what to do with one. Only one or two persons in many villages could read, and the long and laborious task of teaching the art of reading must be undertaken before the Gospels could become most effective. Working under the consecrated leadership of Miss N. Bloomquist, a Lutheran missionary and director of the national literacy programme, the missionaries and a few trained Liberians were beginning the task of making Liberia a literate nation . . . . .

" Until the Gospel of Mark was translated, the missionaries and native pastors and evangelists had to translate and interpret from the English Scriptures. But now, as these workers read and teach from the Loma Scriptures, the message is more compelling because it is in the people's own language. At Wosi, along a jungle path, I watched and listened as Mrs. Sadler was teaching the wives of a former village chief to read from the red-covered Book. They listened with rapt attention.

" It will be a long time before the Loma tribe is a Christian tribe, but that time can and will come, because the Gospel can now reach the hearts of the people in the language they understand . . . . .

" Liberia is a land of great undeveloped natural resources. In recent years Firestone has developed two large rubber plantations. Just now Republic Steel and some other interests are beginning to work a very rich iron-ore deposit. These projects are not only affecting the economy of the country ; they are also seriously disrupting the social and political controls, as they bring people from the many tribes in all parts of the country and assemble them in work camps. What will be the end of this mixing of people of many tribes and languages remains to be seen. Already the result of the loosening of the tribal hold on many people can be seen in their conduct and independent attitude . . . . .

" Many Liberians still live entirely within the old framework of tribal life, but a transition is coming rapidly to the whole country. Probably a

majority of the people are unprepared for so great and so rapid a change. Unless Liberia receives the Gospel into her heart, she will be building her new life on sandy foundations. Economic, cultural, social, political and scientific information are not substantial enough to provide a firm foundation for a new national life. All these must be refined and cemented together by the Gospel . . . . ."

Malaya

" The Bible Societies in Malaya "—that is the new title of the joint agency of the National Bible Society of Scotland and of the British and Foreign Bible Society—report that the total circulation for the year 1950 has risen to 90,688 (9,189 Bibles, 3,954 New Testaments, 77,545 Portions), an increase of just over 7,000 copies over the previous year. " It is noteworthy that 2,456, or one-third of the increase, is made up of complete Bibles. This encourages us in the belief that the growing church in Malaya is a Bible-reading Church. Christians, in increasing numbers, are taking up a very good habit, all but abandoned in the west—that of reading the Bible in their homes round the family altar.

" There is a considerable increase in the number of Bibles and other Scriptures given away free of charge. Most of these have gone to resettlement camps where squatters have been resettled, and to detention camps where political suspects are detained. In many cases this is the first time they have seen the Word of God."

An increase of about 25% in contributions from the field over those for 1949 is also reported.

Mozambique

Protestant missionary societies working in Mozambique have been officially informed that the use of books in languages other than Portuguese cannot be authorised for religious instruction. This means that missionaries can no longer use Bibles or hymn-books or any text books in native tongues for teaching Scripture, either in the schools or in the Church.

North Africa

Dr. Frank Laubach paid a visit to North Africa in February of this year to lay the foundations for future literacy campaigns. Charts were drawn up in colloquial and in literary Arabic, in Kabyle, in French and in Spanish. Algeria, Tunisia and Tripolitania were visited. No mass campaign was launched and the whole visit was more in the nature of an experiment and study. The organisers were faced with two main difficulties : firstly, it is the policy of the French Government not to encourage native populations to read in their mother tongue ; the Italian Government did practically nothing for native education in Libya and little could be accomplished during the British occupation for lack of funds and of trained personnel. Secondly, in all the countries, the Moslem authorities have various independent schemes of education, but these are purely Moslem in character and concentrate on the study of the Koran which is memorised rather than read. No help could therefore be expected from either the French or the native authorities.

The visit was prepared and supported only by the missionaries who formed an adequate committee, of which the B.F.B.S. agent, the Rev. J. M. Roe, was a member. A continuation committee, which also includes the

Bible Society representative, is at work preparing suitable literature for future use, but it is not expected that great developments will take place in the near future, or that the circulation of the Scriptures will be greatly affected.

*

Last April the agent of the B.F.B.S. in Algiers, set out on a colportage tour of about three weeks in Tripolitania, with a team of four colleagues and colporteurs. A car and a van were used which travelled partly independently of one another, and covered over 13,000 km. About 3,250 Scriptures were sold, mostly Gospels, mainly in Arabic and Italian (there are still about 50,000 Italians living in the former colony).

By the end of 1951 the United Nations' administration will have handed over all the government and administration to the Arabs, who are led by the Senussi, a sect known for its fanatical devotion to Islam and for its exclusive attitude for anything coming from the west ; little opportunity will be offered for Bible colportage.

The most responsive people amongst the Arabs as well as among the Italians were found on the isolated farms, or among migrants and travellers. The sale of books was often hampered in villages and cities by opposing priests or Moslem teachers and by the excitability of large crowds.

A film was taken during the tour which will show colportage work actually being carried out to a greater degree than most of the films do that are at present in use. A film strip is also being prepared on the same subject.

Norway

On the occasion of the commemoration of the four-hundredth anniversary of the first Bible in Danish (Christian III's Bible) which was also used in Norway at that time, the Egede Instituttet, a missionary centre in Norway, has published a book entitled ' Norwegian missionaries as Translators of the Bible,' which in a series of essays describes the part played by Norwegian missionaries in the translation of the Bible and the revision of previous versions of the Scriptures in Lappish, the language of Greenland, in Zulu, Malagasy, Bengali, Tasiko (New Hebrides) and Mbum (French Camerouns). A brief summary in English has been added at the end of the volume.

*

The *Norwegian Bible Society* has issued its first magazine Gospel. The text is the Gospel of Mark in its new revised form : the pictures reproduce scenes from contemporary life in Norway, with the object of actualising the message of the Gospel. On the occasion of its launching, the Gospel which appears under the title ' Fear Not,' was presented to a press conference and received an encouraging welcome on the part of most papers, both religious and secular. 100,000 copies have been printed.

Scotland

The Christian Film Council has produced a film entitled ' What do they read ? ' in which the headquarters of the *National Bible Society of Scotland* in Edinburgh, and of the B.F.B.S. in London, are shown. The N.B.S.S. contributed part of the funds necessary for the making of this film, which gives a bird's eye view of the work of translating and printing the Scriptures.

South Africa

An unexpected gift was received in the last collection made in Dordrecht for Bible distribution. One farmer placed a sheet of notepaper on the collection plate, with this inscription : " Mr. and Mrs. X : 15 merino sheep." The sale of these sheep realised £314.

Switzerland

4% in purchase tax has to be paid for Scriptures as well as for almost any other goods sold in Switzerland. The Board of the Federation of Swiss Churches was requested at the last annual assembly of the Federation to approach the authorities, with a view to obtaining exemption from purchase tax in the sale of copies of the Scriptures.

United States of America

Plates for the first edition of the Gospel of Luke in Portuguese braille have now been completed and Scriptures are being printed for distribution, principally to the blind of Brazil.

*

In 1950 the *American Bible Society* circulated 28,110 embossed volumes and talking records for the blind, which was 50% more than in 1949.

*

Under the title ' Into all the world,' a magazine edition of the Acts of the Apostles in English has been issued by the A.B.S. in 333,000 copies. The same Society has also published its illustrated Gospel of Luke in Portuguese (100,000 copies).

*

The first complete Bible in LuRagoli, a language of Kenya, has been printed by the A.B.S. in an edition of 25,000 copies, of which 15,000 are being despatched to Kenya.

The MaRagoli people, about 250,000 of them, live in the highlands north and north-west of Lake Victoria in East Africa, and about half of the population is literate. Missionaries came to work in the area first in 1902. The language was put into written form by the Rev. Emery J. Rees, who went to live among the MaRagoli people in 1906. In 1911 he published the first Gospel of Mark and in 1920 the first complete New Testament in LuRagoli.

*

The Hymn Society of America has issued an invitation to poets, hymn-writers, clergymen and laymen ' who have the gift of poetry ' to write new hymns which will ' express the spiritual significance of the Bible and its contribution to the life of the individual and of society.'

The hymn or hymns selected will be used in 3,000 community gatherings across the country on 30th September, 1952, to celebrate the completion of the Revised Standard Version of the Bible. The revised Old Testament will be published on that date. The revised New Testament has already been published.

*

The A.B.S. has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages—Hebrew, Chaldee, Greek, Latin, Syriac, Arabic and Samaritan. The Bible was printed in Paris in 1629-45.

The first polyglot work ever printed was a psalter issued at Genoa in 1516 by P. P. Porrus. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester. The Paris Polyglot is the largest and most elaborate. It was edited by a Paris lawyer, Guy Michel LeJay, with the aid of a large group of scholars.

Yugoslavia

In June, Mr. Haig, secretary for Europe of the B.F.B.S., paid his first visit to Belgrade since the war. A Bible depot has been made available by the government authorities, and Mr. Jeremitch, the Bible Society's courageous superintendent, is now restarting the work of the Society. Scriptures are in great demand and supplies have already been despatched from London.

Roman Catholicism and the Bible

Belgium : Dom Passelecq, one of the chief people responsible for the publication of the Maredsous Bible, has sent us the following note for the BULLETIN :

" It would not be giving away a secret to say that the plan for these publications was conceived in a concentration camp. A monk from Maredsous, condemned to an indefinite period of detention, had become aware through his contacts with a crowd of men from all countries, of the pitiful poverty of Catholics in matters of biblical knowledge. The idea came to him to consecrate himself, if ever his liberty was given back to him, to the distribution of the Word of God amongst his brethren.

" After the end of the war, he immediately set to work on the task and published successively in brochure form a translation of the four Gospels. Encouraged by their success, which was immediate, and greater than he had dared to hope, he translated the Acts of the Apostles and very soon the whole of the New Testament.

" In the meantime, a group of the monks from his monastery had joined him The idea of translating the whole Bible came to them quite naturally. Teams were formed and the work began wihout further delay.

" Their object was not to produce a learned exegetical, or even simply original work. It was quite simply to put within the reach of the average Catholic a simple living and modern translation of the original text of the Bible. (It should be noted that until that time Catholics had only had, since the beginning of the century, one approved French version in one volume.)

" This new translation is largely based on the Greek text of the Septuagint (with, however, constant reference to the Hebrew text). Account has been taken of the principal versions existing in French, of several English and German versions, and of the most recent works of exegesis. The various translations of the same text as well as the principal textual variants, have been indicated in note form.

" It has been the aim rather to produce an adaptation in French of an oriental text, than a precise and literal translation which only a specialist can appreciate and use. The Bible being the book of the Christian, the translators have sought to render it 'readable' for him. It is with this object that a type has been chosen which is not yet used in this kind of book, but which makes reading pleasant and easy.

" Four and a half years were necessary for this work, which moreover does not claim to be final. Numerous corrections have already been included in the second edition.

" The first edition (February, 1950) was 28,000 copies. This is now almost exhausted. A new edition is in the press ; and an edition in a smaller format (13 by 19cm) printed in 20,000 copies has just come out (April, 1951). This edition resembles the first in every respect, apart from the introduction which has in this case been composed for a less informed public.

" The total number of brochures of the Gospel printed so far in five years is 390,000. 40,000 copies of the Acts of the Apostles have been printed. The New Testament, which has already had two editions, has reached 45,000 copies.

" The activity of the monks of Maredsous in biblical matters will not stop here. Two introductions to the reading of the Bible have already been published : C. Charlier ' Christian reading of the Bible ' ; and P. Passelecq ' Guide for Bible reading.' The monks are at present occupied in the preparation of an analytical concordance of the Bible."

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France : The *Société civile d'études et de publications non commerciales, auteurs-éditeurs* has issued the first edition (52,000 copies) of a new setting of the translation of the Bible by Pirot and Clamer, previously published by Letouzey and Ane. This new publication has been made under the patronage of *La ligue catholique de l'évangile* and under the direction of Cardinal Liénart of Lille. This Bible will not be available on the market ; it is to be sold by subscription through the local churches or through the various educational agencies of the church.

This publication is intended to be a popular one and the price is kept as low as possible. An introduction, references, notes, maps and a short geographical and historical survey are provided. Dedicating the book, Cardinal Liénart writes :—

" The Bible is a divine work which reveals to us the mysteries of God, His plans and His Works. It should be approached in the attitude of faith, of love and reverence which the presence of God demands and one should communicate with the Word of God which is veiled beneath the symbols of human language, just as one communicates with the Body of Christ veiled beneath the Eucharistic elements.

" Let each, therefore, be ready to receive with respect the divine instruction and to feed upon it.

" The Church is the guardian of this Book. That is why We have judged it Our duty to distribute it through the Church and in the Church. Our appeal was widely heard and understood. The confidence which you have shown in this work, the zeal with which you have worked for its extension, have made it possible for us to realise a first edition of more than 50,000 copies.

We address our thanks to all the translators, subscribers and organisers who have helped Us in such a disinterested spirit, to attain at the first attempt a greater result than We conld have hoped for. We see here the sign of the blessings which God desires to multiply in spirits and in the Church by the reading of the Holy Scriptures, and an encouragement to pursue in the future the development of this spiritual apostolate."

The *Ligue Catholique de l'évangile* has begun the publication of a quarterly ' Comment lire la Bible.' All articles show a deep concern to encourage church members to read and study the Bible. It is, however, also stated on more than one occasion and in various ways, that only the Holy Church is " the guardian of the sacred trust and the authentic interpreter of all that it contains" (Cardinal Liénart), and that " when we read the Bible, we shall be able to recognise what the Church is saying to us " (Abbé Ch. Hauret).

Spain : In a booklet recently published in 3,000 copies in Spain with the imprimatur of the Bishop of Barcelona against the Protestants, the author, Jesus Simon, writes : " It is only too well known that the Protestants have eliminated a considerable number of holy books from their Bible. These are the so-called deutero-canonical books amongst which are found such outstanding records as the Book of Tobit, Judith, the books of the Maccabees, the Wisdom of Solomon . . . . . in the Old Testament and in the New Testament the letter of St. Paul to the Hebrews, the second letter of Peter, the second and third letters of John, the letter of James, the letter of Jude and the Revelation . . . . . "

Miscellaneous

The earth had 2,400 million inhabitants in 1949, an increase of 544 millions over 1920, according to the United Nations Demographic Yearbook.

The study of world population trends published by the United Nations reveals that, if the population, which has now reached 2,400 millions, continues to increase at the present rate, in 100 years from now it will have doubled.

In 1949 the population of the American continent was 321 million, that is, some 13% of the world's population. But more than half the people in the world live in Asia, excluding the Soviet Union. India and Pakistan have recorded an increase of 122 million inhabitants during the last three decades. The population of Europe, including that of the whole Soviet Union, was estimated at 593 million in 1949 ; an increase of 108 million in 30 years.

In 1949, taking the world as a whole, the number of births largely exceeded the number of deaths, its respective annual rates being 36 births and 24 deaths per thousand.

A number of friends of World Dominion met early this year for a two-day discussion on recent developments of thought and of the situation throughout India. The following paragraphs are extracted from the minutes of the conference, which was presided over by the Rev. A. McLeish, Survey Editor, World Dominion Press :

In a discussion of a statement by the National Council of Churches, it was stated that " The great need was to get Christians and earnest non-Christians *to read the Bible in order to discover God's plan for themselves.* The

great ignorance of the Bible was pointed out. Few Christians could *use* their Bibles. Even many pastors were not fundamentally interested in the Bible and failed to make it interesting to the youth especially. A passionate love of the Bible was a prerequisite to any fruitful evangelism.

" The question arose as to how local leaders could be helped the better to perform their task. This was bound up with the poverty of spiritual life in the Church, and both needs constituted one problem. The example of Korea was cited and it was stated that without definite Bible instruction and periodic Bible Study Conventions, no hope could be entertained. These might be organised for small areas as in Korea, but that did not do away with the urgent need for Bible Study Groups in every congregation. This all went with vital prayer and fellowship meetings in the Church or in the houses of members. Some literature was also needed to guide local leaders in the performance of their task.

" The other question often referred to was *Bible teaching* in the schools. It was described as very inefficient and neglected. Teachers were not trained to teach the Bible. They did not know how to *use* it. This provoked a long discussion. The teachers were said to be not interested and that it was one of the worst taught subjects . . . . . The root of the trouble is the general neglect of real Bible study from Sunday School age right through Church. There is no real interest in the Bible. The need of Bible Schools for short-time voluntary workers, Christians generally, Sunday School and day school teachers as well as long-term workers was again and again stressed."

United Bible Societies

World Circulation by National Bible Societies, 1950.

Country	Bibles	Testaments	Portions	Total
AFRICA :				
North	3,460	7,128	39,172	49,760
South	162,672	71,676	69,111	303,459
East West & Central ...	400,639	305,602	131,818	838,059
Eritrea	72	214	241	527
Sudan	576	575	7,734	8,885
ARABIA	26	26	217	269
ARGENTINA	37,579	39,937	584,750	662,266
AUSTRALIA	42,876	23,908	130,540	197,324
AUSTRIA	14,805	13,029	25,192	53,026
BELGIUM	6,724	4,158	27,662	38,544
BOLIVIA	8,016	11,901	46,131	66,048
BRAZIL	77,387	73,198	933,052	1,083,637
BURMA	5,527	4,918	20,631	31,076
CANADA	75,845	73,149	170,696	319,690
CANAL ZONE	1,710	1,874	4,403	7,987
CHILE	13,934	22,311	106,780	143,025
CHINA	71,493	77,595	1,395,855	1,544,943
COLOMBIA	2,721	6,332	161,115	170,168
COSTA RICA	832	857	13,695	15,384
CUBA	12,206	19,920	212,131	244,257
CYPRUS...	472	1,282	2,323	4,077
CZECHOSLOVAKIA	22,661	12,584	40,056	75,301
DENMARK	27,341	45,451	508	73,300
DOMINICAN REPUBLIC ...	5,110	5,100	53,000	63,210

Country	Bibles	Testaments	Portions	Total
ECUADOR	2,868	5,730	20,023	28,621
EGYPT	7,369	11,463	68,499	87,331
EL SALVADOR	2,274	3,053	45,269	50,596
ENGLAND & WALES ...	203,584	98,243	284,233	586,060
ETHIOPIA	2,337	892	14,444	17,673
FINLAND	19,393	10,007	2,218	31,618
FRANCE	38,836	63,332	129,721	231,889
GERMANY	292,064	112,907	119,106*	524,077
GREECE	4,924	63,094	38,343	106,361
GUATEMALA	4,661	6,996	90,638	102,295
GUIANA (DUTCH)	1,992	868	5	2,865
HAITI	7,944	200	33,800	41,944
HASHEMITE KINGDOM ...	1,498	2,117	4,433	8,048
HONDURAS	1,606	3,139	15,534	20,279
HUNGARY	23,966	11,552	—	35,518
ICELAND	1,650	1,500	400	3,550
INDIA, PAKISTAN& CEYLON	34,939	53,140	735,168	823,247
INDO-CHINA	1,824	236	13,235	15,295
INDONESIA	5,319	82,769	91,017	179,105
IRAQ	1,136	765	8,119	10,020
IRELAND	7,375	13,681	34,037	55,093
ISRAEL	1,597	1,100	3,238	5,935
ITALY	7,261	8,750	92,038	108,049
JAPAN	34,892	969,973	2,542,871	3,547,736
KOREA	6,824	80,077	842,915	929,816
MALAYA	9,189	3,954	77,545	90,688
MEXICO...	27,130	18,845	83,180	129,155
NETHERLANDS	53,475	25,191	73,392	152,058
NEW ZEALAND	13,808	5,627	14,859	34,294
NICARAGUA	992	1,280	16,628	18,900
NORWAY	26,115	52,975	10,264	89,354
PACIFIC ISLANDS	7,850	285	11,900	20,035
PANAMA	2,174	2,974	5,230	10,378
PARAGUAY	3,177	5,784	35,751	44,712
PERSIA	462	1,291	39,778	41,531
PERU	13,344	12,156	93,154	118,654
PHILIPPINES	28,984	8,363	46,677	84,024
POLAND	19,503	23,704	66,702	109,909
PORTUGAL	3,549	5,125	117,475	126,149
PUERTO RICO	6,607	19,433	141,024	167,064
SCOTLAND	93,845	28,304	49,063	171,212
SPAIN	1,753	2,039	5,963	9,755
SWEDEN	5,773	18,843	10,738	35,354
SWITZERLAND	22,056	10,213	7,307	39,576
SYRIA & LEBANON	3,524	3,554	46,638	53,716
THAILAND	456	789	136,238	137,483
TURKEY	660	1,036	14,908	16,604
U.S.A.	409,471	726,463	5,094,436	6,230,370
Miscellaneous from New York	511	655	28,369	29,535
URUGUAY	4,547	3,032	33,621	41,200
VENEZUELA	5,835	5,932	121,057	132,824
VIRGIN ISLANDS ...	326	—	—	326
WEST INDIES	19,275	8,592	90,257	118,124
Grand Totals	2,497,208	3,424,748	15,878,271	21,800,227
1949 Figures	1,893,910	3,777,526	13,091,906	19,819,033
1948 „	1,709,257	2,128,070	10,683,171	17,505,484

* Includes some reference books and abridged Bibles.

THE NORWEGIAN BIBLE SOCIETY

Alf Hauge

Historical

IN 1816, two years after Norway was separated from Denmark and received its own constitution, and only 12 years after the foundation of the British and Foreign Bible Society, the Norwegian Bible Society was established. The first forty years in the activity of the Society were, however, marked with great prudence. Four editions of the New Testament in Norwegian and one in Lappish were all the Scriptures published until 1850, and the circulation did not exceed 40,000 copies. The first complete Bible appeared in 1854. No wonder that the B.F.B.S. found it necessary to keep its own work in Norway alongside of that of the Norwegian Society, and later on also the National Bible Society of Scotland joined the field and the work of these two Societies continued up to the end of the century.

In 1885, Mr. M. Eckhoff took charge of the work as secretary and from that year onward, the activity of the Society has been progressively increasing. In 1888, the circulation reached the first half million, in 1902 one million and in 1914 two millions. In 1950, the total circulation since the foundation of the Society reached 4,830,000. During the German occupation and the next four years, the obstacles to production caused a greatly limited circulation (from 100,000 copies down to 40,000 a year), and consequently the demand is still in excess of the production.

Book production as a whole in Norway has increased to over double the pre-war level, and at the same time the inflow of workers into the book industry has stagnated. Bible printing and binding being more difficult and less profitable, has been greatly restricted by this fact. Thus the problem still is, not to get the Bibles sold, but to produce enough Bibles.

The Work To-day

Most of the Scriptures are sold by the bookshops all over the country. In the congregations, New Testaments or Bibles are distributed at confirmation services or weddings, and in the hospitals and old people's homes. Generally, an auxiliary raises the funds for this activity. The clergy also often act as agents for the Society.

The auxiliaries having been mainly working for local purposes, their contributions and collections for the Society have been inconsiderable, and the work of the Society has been financed by returns from sales. The Society has until now had more the character of a Scripture supply house for the Norwegian Church and the various congregations of other denominations. The problems of denominational barriers are not actual in Norway, and it has been estimated that until the last war, all Norwegian homes had their Bible.

Revisions

The Society has maintained fairly continuous work on the translation of the Bible. This work is complicated by the special linguistic circumstances of having not only a particular language spoken by the Lapps of northern Norway, but also by the fact that after four centuries of union with Denmark, the official Norwegian written language had grown quite Danish. (The popular language spoken outside the towns preserved the genuine Norwegian dialects.) In the middle of the 19th century, a movement began to get back to the real Norwegian language. A composite form of the various dialects was made and called *Landsmal* or New Norwegian. During the past hundred

years the official Norwegian written language and New Norwegian have been undergoing constant evolutions, the two idioms growing nearer and nearer to one another with the ultimate object of forming one language out of the two. As both the languages are officially authorised and used in different parts of the country, it is necessary to print the Bible in both. On account of the progressive and rapid evolutions in the language, the two translations have to be revised rather often.

The translation of the Norwegian Bible of 1930 is already out of date and especially to children and young people is it rather unfamiliar in words and spelling. A new youth edition of the New Testament is now being prepared, and the Gospel of St. Mark in illustrated magazine format has been published this summer as the first sample of this translation. The new Norwegian Bible was published in 1938 in a new translation, but it appears to be necessary to have a further revision very soon. The Lappish Bible is also to be revised. A new form of the various Lapp dialects and a new spelling has been authorised, intending to cover a more widespread area of the various Lapp settlements in Norway and Sweden. The school books will be printed in this new Lappish and consequently the Bible and the Hymn Book will have to follow.

Preparing for Activity in the Mission Field

This year the Society has adopted new Bye-Laws, which mean a reorganisation of the Society and its activity. The missionary aim has been included, insofar as the Bye-Laws state as one of the purposes : " editions in foreign languages, especially in the languages of Norwegian mission churches." Negotiations are in fact under way between the Norwegian Bible Society and the British and Foreign Bible Society for the former to co-operate in, or perhaps take charge of the production of the Malagasy Bible, and collections for that purpose are now being made in the congregations and auxiliaries.

The background for this new activity is gratitude to the B.F.B.S. and N.B.S.S. for their unselfish work in Norway throughout the period when the Norwegian Society was unable to carry out its task alone, and a deep admiration for the extensive work of these Societies and the blessing which it has brought. The inspiration through the UNITED BIBLE SOCIETIES, however, has more than all given the Society a living sense of responsibility towards the great unaccomplished world task : to bring the Word of God to every part of the world and to all peoples.

THE NORWEGIAN CHURCH

EIVIND BERGGRAV

(The following article has been borrowed from the Church weekly " Die Kirche " published in Berlin. This outline of the Church situation in Norway provides an excellent background for the article by Pastor Hauge on the Norwegian Bible Society. Ed.)

THE old definition : the Swedish Church, the Danish parishes and the Norwegian Christians, is no longer accurate. It is true that we have always been rather individualistic, each man relying very much on his own conscience (Luther in Worms became a popular figure in Norway and played a prominent rôle during the occupation). But since the turn of the century, an evolution has taken place ; we did not put any particular conception of the Church before us as an ideal, unless it was the Free Church idea, and we had no particular ecclesiastical strategy. But we *were led* according to or against

our will. It happened during the last hundred years when the lay movement was very strong. At the beginning (about 1850), this movement was still cautious, almost timid, and would not or dared not turn against the established ecclesiastical organisation. For instance, it did not dare to admit lay preachers. Then the so-called " Emergency Principle " was found according to which a layman could preach the Word, if no clergy were to be found. Thus a movement of lay preachers grew up which developed alongside of the organisations for home and foreign missions, which were gradually taking shape. The official church was split in this situation, in so far as the leadership in the " independent " organisations was often in the hands of outstanding (more " evangelically " stamped) pastors. About 1900, the situation was such as to justify speaking of the " Norwegian Christians." They wanted to have their own natural form of organisation, but they were all Lutherans and without really knowing what lay behind this word. Fifty years ago a very sharp distinction was made between organisation and Church, laymen and clergy.

We must not say that it was the occupation which changed everything here. But something matured in those five years which might otherwise have taken fifty years to ripen.

To-day the Church is no longer a Church of officials and the position of laymen has also changed. They have often admitted that the old Church was their home and their foundation, and that without the Church they could not have lived or worked freely. On her side, the Church has fully seen and recognised that the voluntary lay movements form the living kernel of the Church. Thus we came to a collaboration which spontaneously led to a strong feeling of fellowship and now here we are, all of us, and feel ourselves to be the crew of one and the same ship.

These free movements saved the Church from paralysis and the Church saved the organisations from sectarianism. In this way the Norwegian Church has become supple and richly modulated. Tensions became, under the hand of God, a blessing.

Our heel of Achilles became apparent during the occupation : we are far too much a " State Church." (We ourselves no longer use this word ; we talk of, even officially, " the Norwegian Church." The Danes have found the happier expression : " the People's Church.") That which was our heel of Achilles became an advantage to us in the fight against foreign domination. The effect of this is still felt to-day : the State and also the Church knows its limits . . . . .

There were two reasons which made it possible for us to remain closely linked with the State for so long : firstly, the evangelical Lutheran Church embraces in Norway all but three or four per cent. of the whole population. We have one Church. Secondly, the democratic order of the State is very near to the growingly democratic attitude of the Church. State and Church, electors and Church members are identical. But it is not quite so idyllic as it sounds, for we have in the Church many Christians who are so only in name, as in the State there are many direct opponents, atheists or agnostics. But in a democratic country such people, even if they come to power, dare not act against the conscience of the people.

We recently made a proposal to the State (which was unanimously supported by the Church and the free organisations). According to this proposal, we gain more freedom and decision in religious matters, also in a

purely formal way. The recognition by the State of the Conference of Bishops as the organ of the Church (1933) contributed very largely to the increase of the Church's self-awareness.

Problems? We live in the same world as anybody else. Perhaps our happiness within the Church contributed particularly after the liberation in 1945 to make us incline towards isolation. The ecumenical sense is not so strong with us nor (generally) the feeling of belonging to the other Lutheran churches. But it is growing and in Norway everything must grow and not be imposed—particularly not from " above "—if it is to flourish.

Mention must also be made of the fact that the Church (here in the inclusive sense of the people of God) has socially become ever more alive. The old pietistic movement was shut off from anything social—only mercy was a bridge to the world outside of the sphere of the Church. Now it is generally recognised that everything to do with society concerns us—not in such a way that we take a position as the Church when purely social questions are the order of the day—but in so far as we Christians recognise our responsibilities in the life of the community. A " Christian People's Party " (with eight out of the 150 members of Parliament) became fairly active after the war. But many of us are strongly opposed to giving the designation " Christian " to a political party.

The inner " problem " of the Church is chiefly the arousing of the whole, so that we are not just holding the front-line trenches. Further there is the bringing into activity of laymen in a new sense : not only through the effectualness of lay preachers (here called ambassadors), but also by each member of the Church, conscious of responsibility, becoming active in evangelism or in some way helping others.

Here we are building up on a double foundation : on the one hand on the tens of thousands of small groups (for home and foreign missions) which exist in every corner, and on the other hand on the Bible which is to be found in every house in our country. We are seeking to supplement the old Bible talks by Bible study groups where laymen without the aid of specialists, help one another in their understanding of the Bible.

Sometimes it seems to me that the most dangerous thing for Norway is to have such a blessed Church. It is true that we have a surprisingly strong foreign missionary contingent, and this is generally felt to be our responsibility. But : to whom much is given, of him will God demand much.

BIBLE WORK IN INDONESIA

Frits L.S.F. van Tuyll van Serooskerken

IN the world of to-day everything changes very quickly and therefore the reader of this article must realise that my trip to Indonesia took place in November, 1950, and even if there is daily contact in correspondence, it may be possible that things have changed in the meantime.

I am glad to follow up the article of Mr. Khouw, agent of the co-operating Bible Societies in Indonesia, under the title " Towards a Bible Society of Indonesia " (see Bulletin No. 6). Our best wishes go to Indonesia for a good start in national Bible work over there.

Besides the preliminary discussions on this subject, there were in November last year several problems to be discussed on the spot. Most of them were technical and financial questions and I am sure you would not be

interested in a summary of these. Therefore I will leave my travelling schedule aside and tell you of the latest developments in some aspects of the Bible work in Indonesia.

Bible Translation

Translation work to-day is the responsibility of the Netherlands Bible Society. At the moment, our Society has 9 translators in its service (not counting their assistants), 7 of them in Indonesia. The most difficult problems have been the move of Dr. Swellengrebel from Bali to Djakarta and the necessary finishing of the new translation of the Old Testament in the Indonesian (Malay) language. After the completion of his translation of the Gospel of St. Luke in the Balinese language, Dr. Swellengrebel will be able to change over to the last project and we hope sincerely that we will be able to give him the assistance of one more language scholar for this important work, as it is a matter of urgency.

Besides these new translations, many of our former editions need revision. Some financial restrictions are delaying this work.

Bible Production

The British and Foreign Bible Society, the National Bible Society of Scotland and the Netherlands Bible Society are together carrying the responsibility for Bible production in Indonesia and we hope sincerely that the Indonesian Bible Society will join this group very soon. Our production in the last fiscal year cost nearly £17,000, the larger part being the production of Indonesian Old and New Testaments, followed by the printing of the Javanese Old Testament.

In addition to several smaller editions in various languages and dialects, we were able to give an illustrated Gospel of St. Luke in the Indonesian language.

In the near future the production policy of our Publications Fund will have to change a little. Up till now, we were producing as many Bibles and New Testaments as possible, not putting any emphasis on the production of Portions. The rising prices of raw materials, the decreased purchasing power of the public and the growing demand of the Christian churches, together with the restriction of our financial means, will make it necessary to extend the production of Portions, the latter being cheaper and more useful for colportage. Moreover, the developments in the Indonesian language call for caution with bigger editions.

The work of the Laubach Committee has started and we expect from this literacy campaign a still growing demand for Scriptures. The co-operating Societies feel their responsibility in this enterprise and are willing to do their utmost to achieve larger production to cover the growing need. They welcome this important campaign, even if it puts before them a greater task, as it will give the opportunity to bring the Gospel to many millions more. The distribution of Scriptures will be one of the best ways of helping the local churches in the largely Christianised areas of East Indonesia.

Bible Distribution

The greater part of this distribution for the moment goes through the Indonesian churches and we sincerely hope that in the future the Indonesian Bible Society will be able to increase the possibilities of to-day. This distribution reached a more normal development last year than in the previous years. As Mr. Khouw stated in his article, the pre-war figures of sales are

returning to our reports. Owing to devaluation, our Agency has had to increase prices. From one side we regretted very much this necessity, but on the other hand it increased the returns from sales to nearly normal figures and prevented our Publications Fund being exhausted by an abnormal increase of the deficit. Nevertheless, it shows very clearly that if our Societies could carry a heavier loss on these editions, the selling and the distribution of the Scriptures would increase and the Gospel would be read by more people than it is to-day. The fact of the return of normal sales, gives our Societies the opportunity to go in for promotion of colportage by the Indonesian churches. We are very thankful that in several churches in Indonesia there lives a real evangelistic spirit. In one of the Indonesian churches plans are being made for a school of colporteur-evangelists, and we hope that a new generation of colporteurs will enable the churches to extend this work.

Special new aspects of this part of the work are the distribution of Scriptures to prisoners by a special committee, and the distribution of New Testaments to children leaving the Christian schools in the centre of Java.

The distribution in the fiscal year reached a total of 116,968 copies, being 2,584 Bibles, 48,593 Testaments and 75,791 Portions.

The whole field shows growing opportunities for the distribution of the Scriptures.

Administrative Difficulties.

Not only the increase of the price of raw materials, but also the rising cost of living in Indonesia have urged our Societies to make the necessary arrangements for our personnel.

Now a few new taxes imposed on imports and on sales are influencing the expenditure of our Agency and putting us before the choice of heavier deficits or an increase in selling prices. The increase of our production, even though we are very thankful for it, makes it necessary to divide our stocks and makes the handling of our goods more difficult and more expensive. Last year we had to face a loss on our funds as a result of the devaluation of the Indonesian currency, which was a very heavy blow, especially to the Joint Indonesian Publications Fund.

Our Societies are faithfully going on, as we have a strong feeling that we have to take the opportunity as long as we have the possibility. Up till now every problem could be solved and as long as we follow our Christian responsibility, the outcome is in the hands of the Almighty, and He will enable us to continue, under His blessing, for the sake of the people of Indonesia.

THE BIBLE AND EVANGELISM

THEODOR SCHLATTER

THE Bible and the ministry of telling the good news to all the world are most intimately bound up with one another and cannot be separated from one another ; they are like two threads, closely woven together.

The Bible's Call to Evangelism

It is not of our own impulse that we undertake the work of evangelism, but in obedience to the will of God Who sends His messengers into the world and Who, in His grace, wills that all over the world and indeed to all peoples and to all men there should be a testimony to the truth of God and a presentation of the salvation of God. This will of God confronts us everywhere in the Bible.

The very heart of even the Old Covenant is the grace of God which seeks men out, pursues them and calls them to itself in order to save them in holy love. Thus already in the creation story the purpose of man is shown in that he is created in the image of God (Genesis 1:27) and only reaches his goal in fellowship with God. From the very beginning love is the governing factor in the laws of God, a love which in punishment already thinks of preservation and salvation (Genesis 3:15 and 4:15). Thus, in the family of Abraham and in the people of Israel God calls out for Himself a family and a people to whom He speaks in a particular way. From the beginning our eyes are turned to all the families of the earth (Genesis 12:3), to many peoples (Genesis 17:4 ; all the nations on the earth are to be blessed through the seed of Abraham, Genesis 22:18 ; 28:14). From its origin, Israel is appointed to be for the God of all the earth a kingdom of priests and a holy people (Exodus 19:5,6) ; does not this imply that this people is to exercise a priestly ministry to all the world ? True, God must first patiently bring this very people through a long process of training. He sends His messengers to the people, men who make the law known to the people, men who tell the people their sacred history, men who give sacred songs to the people, men who, with prophetic power, testify to the will of God in a requirement which is decisive for salvation or condemnation. But again and again the certainty breaks through that God is Lord of all and that His will is to be made known to all and that all are to learn to honour God. Thus an Isaiah in the hour of his calling hears the heavenly ones praising the holiness of the Lord, with whose glory the whole earth is filled (Isaiah 6:3). Thus a Jeremiah was appointed a prophet unto the nations and set over kingdoms and nations to destroy and to build (Jeremiah 1:5,10). Thus it was particularly the task of the great prophet with his message of comfort in the Babylonian captivity to make known the world-wide calling of the people of God, through whose ministry and suffering the light and salvation of God penetrate to the very ends of the earth (Isaiah 49:6 ; 52:15 ; 60:3). We know full well that Israel often strove against this calling of God and in unbelief and disobedience did not become the tool which God wanted it to be in the ministry of grace.

But God does not give up His plan of grace. After all the prophets, He sends His Son, so that through Him the light might shine into all the world and that to all men—to a lost world—saving grace might be offered. Jesus knew that He was ministering a grace which stoops down to all who are lost and ministering a majestic holiness which places each individual before a decision. He is the light of the world, but He is also the cornerstone against which many stumble. He may call to Himself all the weary and heavy-laden ; but He is also the judge of all nations, Who can give life and withhold salvation. Therefore it was His will that His own should, after He Himself had served His people in great faithfulness, even unto death, now take the message to all nations (Matthew 28:19,20 ; Acts 1:8), and as His heralds proclaim everywhere the invitation : " Be ye reconciled to God " (II Corinthians 5:19,20). As the exalted Lord He called Paul, who in a peculiar way was to be the means of taking the name of Jesus into the world (Acts 9:15 ; 26:22,23). And now the Church has the great task of offering salvation to all the world in this Name (Acts 4:12), by ministering the grace which wills that all men should be saved (I Timothy 2:4). The Bible is a missionary book, an evangelistic book. The Church would be unfaithful to her calling if she failed to proclaim the Gospel (I Corinthians 9:16) and proclaim it, moreover, to all men without distinction (Romans 1:14). The calling becomes the more urgent as in the so-called " Christian " nations there are great masses of the population to whom the Gospel is quite foreign.

A Christian who possesses a Bible and knows nothing of this calling to pass on the message of God's salvation in Jesus Christ, so that many more may rejoice in it who are now wasting their lives in indifference and separation from God, is like the man in the parable of Jesus who buried the pound which was entrusted to him in a napkin ; we know with what severe judgment the Lord threatened such an inactive form of Christianity.

The Bible is the Arsenal for Evangelistic Ministry

Just as the Bible gives the calling to proclaim the saving message to a world which does not know the Gospel, so the Bible is also the great arsenal whence evangelists take their weapons. In the succession of the prophets, they have to proclaim the message : " O earth, earth, earth, hear the word of the Lord " (Jeremiah 22:29). In the footsteps of the Apostles they have to proclaim the Word of the Cross, which in the eyes of so many is foolishness and yet the power of God for all who will be saved by it (I Corinthians 1:18).

In the proclamation of this message, the testimony of the Bible itself will always have to form the centre of their preaching. Thereby, as opposed to the regular preaching of the Church with her more instructive unfolding of the message, the evangelists will take pains in their ministry to sound forth that call, that urgent appeal to the hearts of their listeners. Their object is to lead to a decision for the Lord, to evoke in their listeners the resolve to put their lives under the guidance of Jesus. In their proclamation the call " Save yourselves from this crooked generation " (Acts 2:40) will be taken up. Of course, in the regular preaching of the Church, a warm invitation and a call for decision will not be lacking, just as also in evangelistic work biblical truths have sometimes to be quietly unfolded, such as the presentation of the death of Jesus as the great act of God in which God reveals both His holy judgment and His saving mercy. But on the whole, the work of the evangelists will complete the regular work of the local pastor in that they—as witnesses for Jesus, coming from outside and soon to leave the church again—will deliberately appeal to the will of their hearers and call with persistent earnestness for a choice between two ways, the way of life and the way of condemnation.

Many evangelists love to enliven their message with countless examples out of their experiences ; some listeners like these very anecdotes and stories. And yet they have a certain danger ; all too easily a personal interest comes to the fore in that—perhaps all unconsciously—the evangelist likes to tell of his experiences, and, on the other hand, the listeners pick out these very stories, like children pick the raisins out of a cake. Although it is certainly a commendable gift to be able to make a talk appealing, yet restraint must be exercised in the use of examples. For the examples are not the chief thing, but the biblical truth which should be made clear by means of the examples. The power which converts hearts lies in the Word of God.

The decisive task of evangelism is to so preach the Gospel of Christ, that men put their whole-hearted trust in the Lord—the trust that through Him we have forgiveness of all sin and may become children of God. But in order to be able to make the act of God in Christ clear, it will first be necessary to preach the laws of God in many different ways, so that man knows what God requires of him and how he has sinned against God. Only a startled conscience will be receptive and grateful for the message of salvation ; the way to faith is only through honest repentance. It is therefore part of the ministry of an evangelist also to preach the law and thus to shake the confidence of man in his own goodness, to bring him to the point of being startled before the thought of God's wrath, and to awaken in him the plea, that God, for Jesus' sake,

will have mercy upon him. But the preaching of the law must not be the main issue and it is not the evangelist's only task to stir consciences. His real task is to show in Jesus the One Who is the helper and the saviour for all our need and sin. If the law is the first Word of God, the Gospel of grace is the decisive Word.

The temptation easily comes to an evangelist to expect to see the effect of his preaching through certain arresting formulae and impressive turns of speech. Our heart is never free from vain self-esteem : " That was well said ! There you have hit the mark ! " But our talents will not convince men. The best is always done by the Word of God in its directness and divine power. An evangelistic campaign has been blessed, if the Spirit of God Who stands by His word makes real in a heart the message of the Holy Scriptures and their testimony to the holiness of God, and their warm invitation to trust in the grace of God in Jesus Christ and thus leads the hearer to repentance, to faith and to obedience. Eternity will reveal how living and how powerful the Word of God is—much more effective than all our words.

The Fruit of Evangelistic Ministry—a Life with the Bible

Just as evangelistic ministry has its foundation and its calling in the Bible and just as the Bible is the great arsenal of the evangelist, so all evangelistic ministry also has as its real object to lead men to a regular life with the Bible.

It is not sufficient for the activity of an evangelist in a particular church to find grateful recognition of the fact that he has preached the Word of life in power, that he has touched consciences and awakened to sacred decisions. Everything depends upon lasting fruit growing out of the preaching of the evangelist and that the people whom he has called to Christ should now remain with Christ and walk in His ways. But all fellowship with Christ depends upon His Word abiding in us and our abiding in His Word and growing in understanding and fulfilling of His Word. Our inner life will shrivel up and finally die off, if we are not lovers of the Bible, who gladly and regularly read the Bible. And so the call to Christ should, in practice, carry with it the exhortation : "And now, into the Bible."

For this reason evangelists very often already during an evangelistic campaign—perhaps in the afternoons—hold a series of Bible studies when they read portions of the Bible with a smaller group, in order to help them to an understanding of the Bible and to direct them by means of the Bible to the forming of a life following Jesus. Many an evangelist therefore considers it one of the objects of his work that as the fruit of his ministry there should be small Bible study groups formed in the church, where those who seriously and faithfully desire to lead a Christian life can come together here and there in homes and study the Bible together, pray about it and mutually strengthen one another from the Word of God. Such a Bible study group can become the source of power whence the individual constantly strengthens his courage and faithfulness. It is the experience of thousands : he who ceases to read the Bible, loses touch with the Lord and only Christians who live from the Bible remain spiritually healthy. The only firm foundation on which we—in the midst of all the storms and shattering experiences of our time—can stand, is the Word of the Lord Jesus Christ.

Because all true evangelism springs from the Bible and leads to the Bible, an evangelist has the inward obligation to win people for the Bible. And therefore our Bible Societies are also most intimately bound up with the

ministry of evangelism. We produce our Bibles and distribute them so that men may discover the Gospel, rejoice in it and take salvation. It may happen that here or there a Bible on its own kindles a light in a heart and awakens joy in the Lord Jesus Christ ; but the general rule is that those people become " evangelists " to us, who show us the way to the Bible and open up its treasures to us. We need much more of the ministry of a Philip who will explain to us the message of the Bible (Acts 8:35), so that we may go on our way rejoicing and assured in faith. So many who possess a Bible or a New Testament have not yet found their Philip who will explain the Scriptures to them. Therefore we of the Bible Societies gladly take our stand behind the ministry of evangelism with the prayer that a living testimony should be given in rich measure to our churches, which will call to Christ and thus lead to the Bible.

OUTLOOK FROM GENEVA

Arthur M. Chirgwin

THREE and a half months is not long enough to warrant attempting to give a considered judgment on the place of the Bible in the life of the Church to-day. The utmost that I can do, in response to the Editor's request, is to set down a few general impressions that have been made upon my mind since I have been living in this centre of ecumenical life and work.

My first impression is that the Bible is coming into its own again ; and this seems to be true in almost every part of the world. The climate in which Biblical studies are carried on is completely different from that of 40 years ago. To be a " liberal " then was to be up-to-date ; to be " liberal " now is to be behind the times. The battle of what was called the " higher criticism " is over, save for a few skirmishes here and there. It aroused deep feelings at the time, but it need not be regretted, especially as it left us with some solid achievements. In any case, it is now giving way to a constructive period, as may be seen from the fact that 40 years ago universities were appointing professorships of Biblical *criticism*, but to-day they are founding chairs of Biblical *studies*. The purely critical period is over ; its assured results are accepted and the others dropped. The attempt now is to bring these results into the sphere of theological thought, and to make theology Bible-centred once again. The leaders in this attempt are such men as Barth and Brunner in Switzerland and Dodd in England ; and so successful have they been that " Biblical theology " is all the vogue to-day. This is, in fact, one of the outstanding and hopeful features of present-day Protestantism. So far it has been mainly confined to theological circles, but it is now beginning to reach the pulpit and before long it may get into the pew. There may well be a tremendous wave of new interest in the Bible and its message during the next decade or so. We are already coming to think of it not as a collection of rather old books dealing with the history, prophecy and poetry of the Hebrew people, bound up with a few brief sketches of the life of Jesus and a number of unconnected apostolic letters ; but as a single Book with a single purpose, and that purpose is to tell the story of what God has done ; not what Joshua did, or David sang or Peter said, but what God has done for us men and for our salvation. That purpose runs through the whole Book from Genesis to Revelation and is the most important thing that has ever been put into print. There is a kind of tingle of suppressed excitement as we watch the movement gathering force. So far as Protestantism is concerned, it looks as though the Bible is coming back into the centre again.

My second impression is that there is a revival of interest in the Bible in the Roman Catholic Church also. The traditional Roman Catholic attitude has been that the Bible is not a Book for the ordinary uninstructed reader ; that it always needs to be interpreted ; that the Church alone can give the interpretation. For centuries the only Bible that Rome recognised was the Latin Vulgate and no translation into the spoken speech of the people was permitted. One of the chief offences of the Reformers, according to Rome, was that they translated the Bible into German, French, English and other languages and put it into the hands of the people for every man to read for himself. For offences such as this, they were handed over to the Inquisition and tortured or sent to the stake. The story of Rome's persecution of those who possessed or even read the Bible is one of the darkest pages in the history of the Christian Church.

Later, when Bible Societies were formed for the express purpose of producing and distributing the Bible, they were denounced in Papal encyclicals as diabolical organisations. Even to-day Bibles cannot be imported into certain Roman Catholic countries. With all that in mind, therefore, it comes as something of a shock to find that in many parts of the Roman Catholic world there are signs of new interest in the Bible. A recent Papal encyclical has commended the translation of the Bible and has urged all good Roman Catholics to study it ! It is almost beyond belief that no less a person than the Pope should encourage Roman Catholics to do what they once burnt Protestants for doing. The reasons for this right-about-face are not disclosed. We can only rejoice in the fact that the highest official encouragement is now given to Roman Catholics to translate, circulate and study the Bible. Who can tell what the outcome of that may be ? It is enough to call to mind what happened in other churches and times when the Bible was made accessible to everyone.

It must not, of course, be supposed that all Roman Catholics are now becoming regular Bible readers. It is probable that a large proportion of the members have not yet heard of the encyclical in question. So far there is no marked change in the Bible-reading activities or inactivities of ordinary Catholics. But in some circles there are definite changes. Roman Catholic scholars are undertaking the serious study of the Bible. An institute has been founded in Rome for advanced Biblical studies. Translations of the Bible are in preparation in various languages ; some have already appeared and are on the market in attractive appearance and style. One of the scholars engaged in this translation work says : " It is our desire to give the people the Bible again." He recognises that it may be some time before the whole church is alive on the matter, especially " because the priests are not really Bible-educated and cannot therefore preach the Bible or hold Bible studies. But it is a great thing that we have discovered the Bible, the water of life. Thirty years ago we were satisfied with cistern water."

I am tempted to add something about the place of the Bible in the Orthodox Church to-day. But I must refrain, partly because the picture, as I see it, is too confused. In an Orthodox country like Greece there is keen interest in the Bible, mainly as a result of the work of the Zoë movement ; and in the University of Athens there are probably as many Bible-study circles as there are in any university of its size in the world. But in other Orthodox countries, you would have to look a long time before you would find a Bible in any home. The Orthodox liturgy, of course, is steeped in the Bible and is full of Bible-language and Bible-truth upon which the spiritual life of the people is fed ; but the Bible itself is not in their hands.

My third impression is that the distribution of the Bible is one of the most difficult of our problems to-day. What the Bible Societies have done in the translation and printing of the Scriptures is probably one of the great achievements of the Christian Church. To have rendered the Bible, in part or in whole, into over a thousand tongues so that the vast majority of the human family can now have direct access to the Word of God, is a contribution of the first importance to the life of man. But to translate and print the Bible is not enough ; it must be got into men's hands. And it is precisely here that there is need for study and experimentation. In this world of closing doors and increasing paganisation, new ways need to be found in order to secure circulation.

In the past the Bible Societies have pinned their faith to colportage as the best means of distributing the Scriptures. And not without reason, for nearly half the Scriptures sold by all the Bible Societies to-day are sold by colporteurs. But in spite of that, people are uneasy in their minds about colportage as a method. There is a growing feeling that it is not quite suited to the times ; and that unless it can be brought up-to-date in its methods and equipment, it is likely to wither away. Whether that feeling is justified is doubtful, especially in view of the increasing use that is being made of colportage by some of the new "sects" that are emerging.

Another problem that is causing a measure of disquiet in several minds is the relation of colportage to the Church. If the Church is to be the Church, said the Amsterdam Conference, it must keep evangelism in the centre of its attention and activity. And as wise colportage is a form of evangelism, it ought to be a part of the Church's witness to the world. But for the most part it is carried on independently and is somewhat on the fringe of the Church's life. The question at once arises of the relation of colportage to the Church, and consequently of the recognition and status of the colporteur so far as the Church is concerned. It may well be that the time has come to begin a new investigation into colportage, enquiring into its relationship to the Church, its adequacy for modern paganised communities, its power to penetrate " closed doors " and to operate behind them. These are issues that our fathers did not have to face, and we have to find our own way through them if we are to achieve the objective of the Bible in the hands of everyman.

SWANWICK, 1951

PERCY R. THOMAS

THE Conference centre of Swanwick stands right in the middle of England, and there for the second year in succession the British and Foreign Bible Society held its summer Conference. Last year Pastor Niemöller and Dr. Kagawa were the chief speakers, and no wonder that the centre was full to capacity, with a waiting list of one hundred delegates. To this year's Conference there came over 300 delegates from auxiliaries in England, Wales and Ireland, from May 28 to June 4. The weather was cold and damp to begin with, but then came the sunshine. Swanwick became a charmed circle with fruit trees in full blossom, green lawns and wallflowers, and singing birds. Yet we had gathered together there to consider a world in ferment. Not only that, but the message of the Eternal Gospel to that world.

Our team of speakers soon made clear to us some of the elements in that world ferment. How fortunate we were to have such a team drawn from all parts of the world. Some were nationals or had long connections with a country, others were just back from overseas visits. So we were given up-to-date, live news from Korea, Japan, China, the East Indies, India and Pakistan, North and Equatorial Africa, the Near East, Europe and Latin America. It was a tremendously broad sweep. Their approach varied, as did the situations they described, but there emerged a global picture of revolutionary change, of problems beyond the ability of unaided human wisdom to solve, of physical and spiritual needs outmatching the resources of selfish man. In such a world we had the sense of the amazing vitality of God's Church—at times forced to withdraw some of its forces from strategic positions but not defeated, at other times advancing at an incredible rate.

We desired and received a great deal of news about the work of the Bible Societies in the various fields. To start us off the Rev. C. W. Ranson, Secretary of the International Missionary Council, gave us a statesman-like view of the present world situation confronting the Christian Gospel, and of the way the Christian forces are meeting the situation. After that came more detailed study of various fields. The Rev. J. J. Roe, back from a visit to his son, the Rev. J. M. Roe, the Agent for North Africa, spoke about that agency, a Moslem area where the work of the Bible Society is so hard and difficult, and yet proves clearly that the spread of the Christian Scriptures is the way to propagate a book religion. Later in the Conference, Dr. Sweetman of Selly Oak stressed the same point. Miss Gladys Aylward and Mr. Gordon Ward were complementary speakers on the new China from which thousands of European and American missionaries have been withdrawn, but the work of the Bible Society still continues. We learnt a great deal about Korea, which although the Bible House and half a million copies of Scripture were destroyed, still sees the work of Bible distribution continued, especially among the prisoners of war. We learnt that Japan and Brazil—two completely different countries—share an insatiable desire for the Bible. Clearly in the present situation, the Christian Church has nothing else to offer the world but the Message of God, and anything else is inadequate to meet the world's needs.

One mark of this Swanwick Conference was its aliveness. We were a mixed group of people, of different ages, speaking in different accents and from different callings, yet quickly and naturally we were fused into a united, happy group and a live one too. Perhaps our Chairmen, Mr. Vernon Booth, a member of the General Committee, and the Rev. W. J. Platt, General Secretary of the B.F.B.S., had a great deal to do with this, but they found that their task was not to stimulate discussion but to control it. Questions from the floor were fast and many throughout the week. Because it was an alive Conference it was also immediately responsive. So after a moving session by Mr. J. C. F. Robertson on Korea, one of the delegates asked that a box be placed at the door for contributions towards Scriptures for Korea. On the spur of the moment no box could be found, but many gifts amounting to £300 were given then or handed later to the Chairman. Another instance of ready generosity was furnished on the Sunday evening. Earlier Miss Mildred Cable, straight back from South America, had spoken of the great opportunities in Brazil. Once again over £100 was given. There were other signs of generosity, and a fresh realization that sacrificial giving was necessary if we were to seize the opportunities of the present time.

If it was a live Conference it was also, as this generosity suggests, a practical one, not only practical in its response but in its planning. It was not content merely to be stirred but desired to transform feeling into action. Another step forward in the Third Jubilee Campaign of the British and Foreign Bible Society was taken at this Conference. In 1954 we look forward to thanking God in a worthy manner for the founding of the mother Bible Society, and for the breaking forth of His Word into a thousand tongues. But before then, indeed immediately, there is a great deal to be done if the Bible Society is to enter a new era properly equipped. We need new and better resources in knowledge, men and money. This principle was soon accepted by the Conference and then we got down to the detail of carrying out this aim in terms of our towns and villages. It was agreed that we needed our supporters to be better informed, and it was suggested that fire-side groups should be formed for this purpose—six or seven friends meeting together in a home over a cup of tea, to discuss informally the work of the Kingdom. How could it become really alive and gather in new friends for the Bible Society? Then there was the question of raising new money. What steps could be taken to see that every area, every village, would become alive to the work of the Society? How could non-supporting churches be approached? How could we win new friends for the Bible Society? These were some of the questions asked and answered, at least partially, and generally it was time to close the session just as we were getting to grips with these practical matters. We took our tasks seriously, but not ourselves, so that we had the heartiest laugh of the Conference at one of these very practical Third Jubilee sessions.

Some of us, who have been to too many conferences, have become blasé, but even the hardened ones were stirred at Swanwick, stirred not by a great emotional appeal, but by the quiet and fair statement of the world situation, and by a realization that God's purposes sweep through contemporary history.

The work of the Bible Society becomes significant because of its place in these purposes, and our detailed planning, seemingly humdrum and unimportant is transformed into something creative and valuable. We left Swanwick with the sense that in the contemporary world situation, the spread of Scriptures is not on the circumference but at the very centre of the evangelistic task of the Christian Church.

THE MEETING OF THE STANDING COMMITTEE

Sarpsborg, June 11-15

OLIVIER BEGUIN

COUNCIL or Committee meetings are always a troublesome business for a General Secretary! Enquiries have to be completed, data gathered, papers prepared, reports presented and the time gets shorter and shorter until the final sprint when the last missing information finally arrives, and can be hurriedly incorporated in the document to which it belongs.

Nevertheless, the delegates to the Standing Committee meeting this year —only four members were present, the Rev. Dr. E. M. North (Chairman), the Rev. W. H. Hudspeth and the Rev. W. J. Platt having unfortunately been prevented from attending—and the visitors—the Rt. Rev. Bishop E. Berggrav,

Baron F. L. S. F. van Tuyll van Serooskerken and the Rev. A. Hauge—were presented with a weighty " docket " (as the Americans say), and ample material for discussion was available. Fortunately, the weather during these days of meeting was not at its best and the members of the conference were not too much torn between the duty of going over their papers and the desire for sight-seeing and fresh air between sessions !

The Vice-Chairman of the Council, the Rev. A. H. Wilkinson, led us skilfully and up to time through the jungle of reports, studies and proposals which were on the agenda of the meeting. Morning and evening prayers were led successively by all members of the meeting and we were directed thus in our intercessions for the work of the Bible Societies all over the world.

The usual reports were presented first : statistical surveys for the past year, the General Secretary's comments on the situation of the U.B.S. and on its own activity, and the annual accounts, etc. It was noted with gratitude that missionary interest is increasing in many Bible Societies and that several of those whose missionary vision had faded through neglect are again becoming aware of their potentialities and beginning to show a greater eagerness to take an active share in the work of Bible distribution on the mission field.

This indeed offered a good beginning for one of the main themes on the agenda, namely a study of the desire and need of the " missionary " Bible Societies for help and support, in view of the inadequacy of their means to meet the challenge of present opportunities in Bible work. Two memoranda on this subject had been prepared by the Rev. Dr. E. M. North and the Rev. A. H. Wilkinson respectively, a summary of which is found in the two following paragraphs from the minutes of the meeting :

" Although the challenge has never been adequately met since the work started, several reasons make it even more necessary to-day that all available forces be assembled and put into action. Among the reasons mentioned by these two reports are : the expansion of the Church itself, which leads to a heavily increased demand for complete Bibles, the extension of missionary work in many areas, calling for the production of more portions and New Testaments, the widespread development of literacy campaigns and their extensive results, the necessity for special and speedy efforts in various strategic regions and last but not least, the increased cost of the production of Scriptures which is not balanced by a parallel increase in the resources of the four Societies which have up till now carried almost alone the whole burden of the production of Scriptures for the younger churches and the mission field.

" In view of this serious situation, the two reports call for energetic action by all Societies along various lines : (*a*) in revising their sales policy, especially with regard to church members who should not need to be persuaded to buy the Bible by the advantage of a very low price and who, with some exceptions, are in a position to buy the Scriptures at a non-reduced price, (*b*) in quickening their efforts to increase support for definite missionary objectives, (*c*) in accepting responsibility for the supply of Scriptures in a specific field, (*d*) in co-ordinating production more carefully, an action which can only be properly undertaken when a careful survey of the resources and possibilities throughout the world has been secured."

The seriousness of the situation was immediately obvious to the Committee and very little discussion was needed before all readily agreed with the suggestion then made by Bishop Berggrav, that a statement and an appeal

should be addressed to all Bible Societies, to share this concern with them and to invite them to reconsider their respective policies with a view to co-operation in Scripture production for the mission field.

The second item of importance to be dealt with in Sarpsborg was the question of the place of the Bible in evangelism. Dr. Chirgwin had taken great care in preparing a document—along the lines of the article published in this issue of the BULLETIN—defining the main ways of approach which he is preparing to follow in his studies on the place and use of the Bible in evangelism. From the discussion on this paper the importance of the research work being undertaken was apparent to all. This field has so far been but little explored and the far-reaching changes which Church and world are undergoing to-day make a new appraisal of this subject of vital importance for the churches as well as for the Bible Societies. Dr. Chirgwin had indeed more questions to ask than answers to give at this early stage of his studies, but his choice of the areas which he intends to explore and the very questions which he raises, give a good foretaste of all the discoveries and enlightenments to which these studies will certainly lead.

Much attention was also paid to the preparation of the next meeting of the Council of the U.B.S. This is to be held next February in Ootacamund, South India, at the invitation of the Bible Society of India, Pakistan and Ceylon. The Standing Committee decided that, at the same time as the Council meeting, a Study Conference should also be held to which, besides the delegates attending the sessions of the Council, a number of visitors will be invited, including the agents of the Bible Societies at work in South-East Asia and members and friends of the B.S.I.P.C. Four main themes of study have been selected for this Conference :

The challenge of the illiterates and of new literates.
The use of the Bible in evangelism and colportage policy.
The place of women in Bible Society work.
A five-year plan for Bible work in Asia.

These should make possible a thorough review of the situation in that most important section of the world to-day, and should enable the Bible Societies at work in those areas to co-ordinate their policies and strengthen their action.

Various problems of a more administrative nature had to be settled by the Standing Committee in relation to the different aspects of the activity of the U.B.S., and particular reference was made to the celebration of the Third Jubilee of the British and Foreign Bible Society in 1954. Further to commemorating the launching of the first Bible Society, this Jubilee should celebrate the beginning of Bible work in the world and in that sense all the Bible Societies of the world should have a share in this event and should consider it as their own affair also, in that they too share in the ministry of the circulation of the Holy Scriptures throughout the world. The matter was discussed at Sarpsborg, but no definite plans have yet been made, other than to envisage that a meeting of the Council of the U.B.S. should be held on that occasion in London and that 1954 should be regarded as the time by which a world survey and a comprehensive restatement of the total task of the Bible Societies (of which the studies in India will cover only one section) should be completed, thus allowing all Societies to clarify and if necessary revise their policies and processes and to be stirred up and quickened by a renewed vision of their task and mission.

This dry statement of the discussion which took place in Sarpsborg does not give an adequate impression of the spirit of fellowship which prevailed during the whole meeting of the Standing Committee. As the years pass, one notices that a deeper understanding and a growing mutual confidence is entering the discussions and that the consciousness of belonging together in one community responsible for one task, is becoming more real. In this respect, the time which we were privileged to spend on our return to Oslo with the staff and the Board of Directors of the Norwegian Bible Society was a highlight of this year's meeting of the Standing Committee and we have certainly gained in these contacts much insight into the particular problems which face the Norwegian Bible Society. But more important still is the refreshing challenge which we received when seeing this old Society possessed by such a living and aggressive missionary spirit, and so eager to take its share of responsibility in the world-wide action of the Bible Societies. If such a spirit and such zeal could pervade the U.B.S. and become the driving power of all its members, then there might be some hope of the world challenge with which we are faced to-day receiving a more adequate answer than is possible now.

The Standing Committee has seen the need and has tried to convey it to all the Bible Societies. In the Norwegian Bible Society we have a first answer and let us look upon this as a hopeful omen for U.B.S. debelopments in this new year of activity.

Notes on Contributors

THE REV. A. HAUGE : General Secretary of the Norwegian Bible Society.

THE RT. REV. BISHOP E. BERGGRAV : President of the UNITED BIBLE SOCIETIES ; one of the six Presidents of the World Council of Churches.

BARON F. L. S. F. VAN TUYLL VAN SEROOSKERKEN : General Secretary of the Netherlands Bible Society.

PRELATE LIC. TH. SCHLATTER : Chairman of the Stuttgart Bible Society.

THE REV. P. R. THOMAS : Assistant Home Secretary, British and Foreign Bible Society.